

of twelve or eighteen months, and there he will probably terminate his earthly and glorious career, from whence he will go to his reward with all God's redeemed. He tells me he has labored nine years before he saw any fruit, or had any encouragement whatever. A great part of the time could not get half a dozen to hear him, even on the Sabbath. The crowd broke all at once. Of course it is not time for us to grow weary or faint hearted yet, and, thank God, we do not.—*Ch. Ade, and Journal.*

HOME MISSIONS.

From the N. Y. Home Missionary for October.

ALABAMA.

From Rev. Robert Holman, Marietta, Ala.
AWAKENING.—The Lord had been to pour out his Spirit and revive his work in one of my churches. In the Hatch Creek church, twenty-five miles from this place, I commenced a sacramental meeting on Thursday, the 20th July. It was numerously attended from the beginning, but with no special indication of the divine presence, until Sabbath evening. Before the close of the service, the influence of God's Spirit was manifest in every part of the assembly. There was no noise; it was "the still small voice"—a deep and solemn feeling, more resembling a death-bell than any thing else. All kinds of temporal business were suspended, and all classes came to the meeting. The interest increased until the close. We were compelled to discontinue the meeting on Monday night. I had no assistance except that of an eminently pious and efficient elder.

Thirteen have been added to the communion of our church; some will join other churches, and multitudes went away unconvinced. Oh that the converting and saving grace of God may go with them!

INDIANA.

From Rev. J. R. Hall, Thornton, Indiana.

REVIVAL.—Our last communion at this place, Sabbath before last, was a season, we trust, long to be remembered by the people of God as a time of refreshing to their souls, and of awakening to many careless sinners. On the Saturday previous, there was very manifest evidence of the Holy Spirit's working on the hearts of saints and sinners. In the evening we held a very interesting prayer meeting, at which two individuals, deeply impressed, were known to us by their situation, and asked an interest in the prayers of God's people. The exercises of the Sabbath were unusually impressive; at the close of which eight or ten professed anxiety. During the week we held two prayer-meetings, and spent as much time as we were able in private conversation with the sinners and with Christians. In this morning we have become acquainted with fifteen cases of awakening. Some of these are now indulging a hope, and almost every individual has been brought, as we trust, to choose the Lord's side, and have reason to expect soon to hear from them when the Lord has done for their souls. We are beginning to feel in this morning that this good work will be deepened and extended. Yet we would rejoice with trembling.

From Rev. J. R. Barnes, Evansville, Indiana.
 When I arrived in November last, there were nineteen members of the church, only seven of whom were males. They had enjoyed no preaching previous to my coming, except by passing strangers. Every thing was in a low state. The church had been torn by unhappy dissensions, the sad effects of which are still to be seen. Though the population has considerably increased since I arrived, and some additions have been made to the church by letter, still there were very few who are able this year to aid much in supporting the gospel. Most of the increase are mechanics, who have come in with little or nothing but their hands, and this year will be able to do little more than provide for their present necessities.

But have the compensation of knowing that I have not labored here in vain. My congregation has been regularly increasing, averaging now about one hundred and thirty; some of whom have formerly been entirely indifferent to religion. We have a very flourishing Sabbath School, numbering over one hundred scholars. At present I superintend myself. The Methodists have a school of about forty, the Episcopalians a school of about thirty scholars. On the 14th of July we had a public celebration, in which all the schools united. A procession of over 200 children was formed and proceeded to the church, where they were addressed in a manner appropriate to the occasion. We held a teacher's meeting every week, at which the lesson for the coming Sabbath is explained, and which, for the present, takes the place of a Bible class.

Outward circumstances are all encouraging. But we need the breath of the Almighty to give us life. We have frequently the solemn, attentive audience, with here and there a weeping sinner, but God has not yet appeared in the church; hence we look not for him in the congregation.

REVIVAL IN DANVILLE, KY.

By a letter of the Rev. President Young, of Centre College, to the editor of the Western Presbyterian Herald, we learn that a protracted meeting has been held in Danville, (Ky.) in which were harmoniously associated Presbyterians, Methodists, and Catholics, and Presbyterians. The meeting commenced on the 16th of June last, and was closed on the 20th.

Dr. Young states, that on the Sabbath, two weeks afterwards—
 "A communion was held in the Presbyterian church, at which time 49 persons, after profession of their faith and examination by the session, united themselves with our church. Of these 44 were white and 5 were colored persons; 26 were males and 23 females; 30 of this number had never received baptism—19 had been baptized." He adds:

"Several of those who professed a hope of salvation during the meeting, have united with the Cumberland church in the neighborhood. About eleven have united with the Methodists. There are many who are still deeply serious; and we have good hopes that many of them will soon openly profess the service of the Lord." The Dr. further remarks:—
 "We noticed two peculiarities distinguishing this revival from any which has been witnessed here for several years past.

"1. An unusual number of adults have been brought into the church on this occasion. Within the last six years, there have been three former seasons, in each of which from 50 to 60 have been added to the Presbyterian church in this place. From three to four hundred, under twenty years of age. The great mass was composed of persons from thirteen to twenty years of age, who had been reared as children of the church. But now, of those who have professed, a majority are adults. Still, few if any have been brought in, who had not been, for some time previous to the meeting, in the habit of attending public worship.

"2. This work of grace has advanced without any opposition or scoffing. So many were early convinced of sin, that each little knot or band of irreligious persons lost some of its members, and those who remained were silenced and deeply impressed with what God had wrought upon persons who they knew had, a few days before, been like themselves. We trust and pray that these impressions will not terminate in their mere conviction of the reality of religion, but that they, like their former companions, may be led to experience its quickening, purifying, and comforting power."

In describing the progress of this interesting meeting, the writer says:—
 "There were usually three public services

each day—morning, afternoon, and night—for preaching and exhortation. During each considerable part of the ten o'clock in the morning, for personal conversation with each of those who felt a desire to seek their salvation. On the first day the attendance was small. The congregation increased on Saturday, but was still not more than sufficient to fill comfortably the Methodist church. On the Sabbath the services were held in the Presbyterian church, which was crowded to overflowing, both above and below. A deep solemnity appeared to pervade the assembly as the services of the morning progressed, and at the close about fifteen came forward as persons desirous of an interest in the prayers of God's people.

"On Monday afternoon the place of meeting was transferred back to the Methodist church, which is a much smaller house of worship. But the house was found incapable of accommodating the people. On Monday night there was a large addition to those who expressed an anxiety for the salvation of their souls. Among those were several who, though intelligent and influential, had been, in past time, very far from the fear of God. God's work in 'convincing them of sin, of righteousness, and of judgment,' was marvellous in the eyes of all—and every one seemed to feel that only grace divine could have effected such a change upon their hearts.—From this time forth, for several successive days, every meeting appeared to be attended with new proofs of God's power and goodness. Our large church was well filled continually. On Thursday night, as many as about 120 white persons, and 25 colored, came forward to designate themselves as desiring to seek the Lord, and asking the assistance and prayers of his people to enable them to give themselves to the service of the Creator and Redeemer."—*Phil. Observer.*

REVIVALS IN VIRGINIA.

The present seems to be a season of revival among many of the churches of Eastern Virginia. There is still a lively interest in spiritual things manifested by the people residing in the neighborhood of Four Mile Creek. Between 40 and 50 have been received for baptism in that church, most of whom have already followed their Lord in that institution. The same may be said in relation to Deep Run church. At the New Bridge church, near Richmond, a most interesting meeting has just closed, more than fifty there have professed allegiance to the King of Saints. In the Bear Swamp church, there is also a lively state of things.

We hear that in the counties of Matthews, Prince Edward, Charlotte, and Culpepper, the Lord is bestowing a season of refreshing from his presence. In the last named county, the camp meeting which closed on the 25th ult., was attended with most beneficial results. Several brethren in the ministry were engaged, during the eight days of its continuance, in publishing the glad tidings of the Kingdom, while the truth accompanied by the Spirit's power, was the means of subduing many hearts. From brother Broadbent we learn that seventy or eighty were the subjects of conversion. The most perfect order reigned throughout the meeting—not a single circumstance occurred to mar the enjoyment of the friends of the Redeemer, excepting that so many still remained rejecters of the Gospel. It was said by many, that at no association or large meeting had they ever witnessed so much decorum and generally respectful attention to the preached word.

The meeting was transferred to Culpepper C. H., and the Lord was there present to bless and encourage his people, by an outpouring of his Spirit; 13 persons were baptized, and others were deeply interested with the importance of securing an interest in the Savior.

[Baptist Religious Herald.]

BOSTON RECORDER.

Friday, Oct. 13, 1827.

MISSIONS OF THE AMERICAN BOARD.

Abstract of Intelligence contained in the Missionary Herald for October—concluded.

CONSTANTINOPLE.—The accounts from this mission are exceedingly interesting, and such as it is impossible to compress into an abstract. It appears that evangelical views are widely spreading in the Armenian church, and what is singularly remarkable, this work is going on extensively among the priests, and the most influential laymen of the nation. Persons of this description, who appear to be savingly enlightened, are frequently visiting the missionaries, from distant places. An Armenian convert called on Mr. Goodell, and informed him of his intention to remove to America, that he might be free from the oppressions of the Turkish government, and enjoy better religious privileges; and asked for letters which would introduce him into good society. Mr. G. proposed that the missionaries, and all the Armenian converts, should come to America together. "Oh no," said he, "you must not go! you must stay here to do good to the people." From this reply, Mr. G. endeavored to convince him that it was his duty also to stay and do good to the people; and after Mr. G. had answered all the man's objections, he went away promising to think about it, and make it a subject of special prayer.

And Jacob.—This man, who was educated by Mr. Goodell, at Beyrout, ten or twelve years ago, has been travelling in company with three Persian princes. He is a descendant of the English consul in Syria, speaks several languages fluently, and has extraordinary influence throughout the country. He has had many long and interesting discussions with these princes, in which they have participated, on the relative merits of Mohammedanism and Christianity. With the Bible and Koran before them, these discussions have sometimes been kept up till midnight; and the minds of the princes seem to be opening to receive the light. There appear to be many indications of light breaking in upon the darkness of Mohammedan delusion, and of the fulfilment of the prophecy that this civil and religious despotism shall be "broken without hand." The Turkish government goes on with vigor, with the introduction of European customs. Mr. Pease, in the Journal of his tour in Greece, makes the following remarks.

The present sultan's reign has been eventful. Algeria has fallen into the hands of the French; Egypt bows to Mohammed Ali; Syria to Ibrahim Pasha; and Greece is free. He has not only suffered losses, but has made improvements. He has freed himself from the janissaries, and introduced European tactics into his army; he has precautions against the plague and cholera; he has established a government newspaper; recently he has made a floating bridge over the golden horn; between Pera and Constantinople, he has in contemplation to build another; he has made a good carriage-road to Nicomedia, sixty miles distant, and is making another towards Adrianople; he has widened and improved some of the streets of the capital, and now requires his chief men to own carriages, doubtless with the expectation that his subjects will prefer to let him widen them more, rather than have their necks broken by his Jehus; he allows the ladies more liberty than formerly; from Italy, he sends ambassadors, and establishes schools for his soldiers in the barracks; the Mohammedan priests are now in his way, and it is expected that he will soon give them a blow from which they cannot recover, and thus open the way for further improvement among his people. His kind, amiable, navy-yard, etc., are under the direction of experienced Europeans and Americans. Few seem to understand his policy, or at least, many do not approve of it. It is

said that taking a turban from the heads of his people does not make them European. True, but every time he strikes a blow at established customs, he not only loosens the affections of the people for their old habits, but for Mohammedanism; and thus it is to be hoped, that he will accomplish what he desires; if not always wisely, at least, effectually. It should be remembered, that though nominally possessed of despotic authority, he in reality can do no more without the consent of his subjects, than the president of the United States. If, therefore, he should attempt to establish schools for his people throughout his dominions, as has been said he wishes to do, he dare not attempt it at present, because the Mohammedan priesthood would be opposed to him from religious motives, and their people would not dare to send their children, for fear he intended to impress them as soldiers. They could not possibly conceive of his performing such an act, unless he had some secret selfish reason for it. So, if he wished to modify his government and give it a representative character, or in any other way materially change its form, he would find the higher classes opposed to him and the lower classes unfit for the change. Many other particulars might be mentioned, but enough has been said to show the difficulty of his situation.

Among the other improvements that have been introduced into the Levant recently, is the steamboat. When I arrived here, a little more than two years ago, there was not a steamer running this side of Malta. Now boats run from Constantinople to Odessa, Trebizond, Smyrna, and up the Bosphorus. There is also a line from England to Malta, and thence to Alexandria and Beyrout. Another goes from Venice and Trieste to Patras on the gulf of Corinth. Other lines are soon to be established, which will touch the most important places throughout the great sea. It is impossible to see such rapid advances in the convenience of civilized life, without feeling that they are soon to be followed by changes even more important still.

Interesting Incidents.—An Armenian bishop, to show the progress of light, used this hyperbole: "Just now, in passing through Trebizond, I remarked, that two Armenians passing through the streets, if one of them said, 'Good morning,' the other would ask, 'What are you, are you evangelized?' And if he was not, he would pass on, and not return the salutation."—A bishop was preaching, urging the people to give more money to the priests for saying masses for the dead. A teacher of enlightened views came in, and stood in front of the pulpit. When the bishop saw him, he changed his subject. After the congregation was dismissed, the teacher asked him why he changed his subject, and why he preached at all about saying masses for the dead. The bishop replied, that the priests must be honored—they are all the time complaining that the people do not come to them with money as formerly. He changed the subject, he said, for fear the teacher would laugh at him in the church, and make him a laughing stock. This shows the progress of light, though it speaks nothing in favor of the bishop's heart.—A young lady became alarmed because her brother condemned many things in the church, and talked much about the gospel, and requested her priest to speak to him. He did so; but the brother's arguments confounded him, and they sat down together and compared some of the opinions and practices of the church with the Scriptures. The priest was astonished, and said, "Why, you are right. It is as you say." When the sister came to inquire as to his success with her brother, he told her that her brother was right. "Do you really intend to say," said she, "that what we believe is a lie?" "Yes," replied the priest, "many things have been added by men, which are not found in the gospel." She went home, and began immediately to study the Bible, to "see whether these things were so."—Hollanah has now nothing else to do but to go about among the people of his nation to preach the gospel. He sometimes sits up all night talking with a select company on the truths of the Bible; and he says some of the priests and laymen are now preaching night and day—sometimes talking all night long.—A man who has a large house and many visitors, who was formerly in the habit of placing many in a room to sleep, now, contrary to the Armenian custom, gives each one a room by himself, that they may have opportunity for private devotion.

Recital at Odessa.—Mr. Schaffler, missionary to the Jews at Constantinople, while on a visit to Odessa, his native place, was greatly blessed in his labors in that city and the villages around. He gives an interesting account of a meeting that was established in 1819, by a little band of Christians in Odessa, among whom he was then a recent convert. When he visited that place in 1822, he introduced extensive prayer, and established the monthly concert, which has been sustained ever since, with increasing interest; and others have been established in the country round about. In his present visit, he says he found many minds awakened on the subject of religion. "Never," says he, "was the Protestant population in and about Odessa in such a state of preparation to receive the gospel as I now see them to be." He thus describes a meeting at which he preached at a village some distance from Odessa. "The place of meeting was full to overflowing, and in the entry and around the windows, all was full. Never before, in all my ministrations, had the Divine Spirit borne such sensible and powerful witness to the preached word. During the sermon, great stillness and awe prevailed; and towards the close, in the hortatory part, the whole congregation were so melted down that my voice was hardly capable of rising above the weeping and sobbing of the multitudes. My heart was overwhelmed. How many inquiring souls might be found, if they could be looked after. And so it is probably in other parishes. But alas! where a minister has from five to twelve or more villages to take care of, often so scattered that a day's journey lies between them, how can he look well after their souls?" At another village at which he preached, he says he had the pleasure subsequently to learn that his sermon was a savor of life unto some souls. Among them was a notoriously wicked man, who used to make a mock of every thing sacred, and was a terror and grief to all the pious in the village. Now, he is to all appearance, a devoted Christian.

Death of Mr. Schaffler's Children.—While Mr. S. was engaged in these interesting labors, his own and his wife's health being very feeble, both his children were attacked with severe illness, which terminated in their death in a few days. Under this deep affliction, they found comfort and consolation, in the promises and hopes of the gospel.

The Parting.—The termination of Mr. S.'s labors among this interesting people, was deeply affecting. At the last evening meeting he held at Odessa, he preached upon the duty of Christians to labor for the salvation of their fellow sinners. When the meeting was closed, nobody seemed willing to go. One after another rose up and talked and prayed; and the meeting was vastly more solemn after he had left the room, than while he was talking. The next morning, about three quarters of an hour before his departure, Mr. S. went over to the room where their meetings were held, and found it full. He gave out a hymn; but many were so affected that they could not sing. He made a few remarks, and called on one of the young converts to pray, who offered up the effusions of his heart with great simplicity and childlike confidence.

Recital at Madras.—Mr. Winslow writes that

there has been a very pleasing attention to religion in the independent chapel at Madras, for two months; and a still more powerful work in the fort, among the soldiers. The labors of Doct. Scudder, in both these places, have been particularly blessed.

Indians West of the Rocky Mountains.—Mr. and Mrs. Spalding, Dr. and Mrs. Whitman, and Mr. W. H. Gray, in proceeding to the place of their destination, travelled nearly 2,000 miles on horseback. Mr. S. and Mrs. W. are believed to be the first white woman who have crossed the Rocky Mountains. As the country is not inhabited, except by wandering hordes of Indians, after their stock of provisions was exhausted, they had to depend for subsistence upon game. Though subjected to many hardships and privations, the health of the whole party was decidedly improved by the journey. In describing their fare, Mr. S. says, "Our friends must think of us sitting on the burning sand, with a cup of tea in one hand, and a piece of dry, mouldy, and sour buffalo meat in the other, and this for our breakfast, dinner, and supper, for days and weeks together." On arriving at Fort Wallawalla, they were treated with great kindness, by the agents of the fur company, and furnished with a passage down the river. After having spent the whole summer in the tedious journey across the mountains, they began to make preparation for their journey down the river, on the afternoon of the day of their arrival. After a passage of twelve days down the Columbia river, they arrived at Fort Vancouver, where they met a very cordial reception. Mr. S. says that nearly all the chief factors, traders, and clerks, at Vancouver, are members either of the episcopal or presbyterian church; and that the influence of the Hudson's Bay Company upon the Indians is highly salutary—they have excluded ardent spirits from all those sections where they have exclusive control over the trade.

Great American Desert.—On the 22d of June, they entered the Rocky Mountains, and came out of them the first of September. Mr. S. describes almost the whole distance as "a barren desert, with only here and there a little patch of willows planted, it would seem, by the hand of a kind Providence, just often enough for stops at noon and night, reminding one of the great Sahara of Africa." The rest, consists of plains of burning sand, with here and there a mountain of burnt rocks. There is said to be no rain or dew in the region of the mountains during the summer season. At one time, they came very near being swallowed up in a bed of quicksand mire, crusted over by the heat of the sun. He supposes the entire Rocky Mountains, have been thrown up from the bowels of the earth by internal fires.

A Promising Chief.—Tackensness, the chief who came three days' journey to meet Mr. Parker and Doct. Whitman, met with the missionaries on the way, gave them a horse, and said he should stick by them. Mr. S. advised him to go with his people and provide himself with meat for the winter. Like Ruth to Naomi, he replied, "I shall go no more with my people, but with you; where you settle I shall settle." He was of great service to them in the journey—was very strict in observing morning and evening prayers, and the Sabbath; and changed his conduct towards his wife, after observing the manner in which the missionaries treated their wives.

Thirst for the Word of Life.—After spending a short time at Fort Vancouver, the missionaries started with the Nez Percés band, who had accompanied them, for the purpose of selecting a place for a station among that tribe. On their way, as they camped Saturday night for the Sabbath, a chief came to their tent, and asked if they would pray with them. They were assembled, and were very attentive during prayers. The next morning Mr. S. sang and prayed with them, and was astonished at their eagerness to learn something about God. Scarcely a movement in camp through the day, except frequent visits to their tents, to inquire about God, how they should pray, what should be their position, what they should say, &c. The next night, he says he was greatly affected at witnessing the Nez Percés at prayer. They were assembled in a circle on their knees, with an old man, to all appearance very earnest in prayer. The account of their reception by the tribe is deeply affecting.

Witness.—An unusual attention has been manifested at Pokegama; one chief happily converted, and a church organized.

CONSTANTINOPLE MISSION.

A letter has been received at the Missionary Rooms from the Rev. H. G. O. Dwight, of the mission of the A. B. C. F. M. at Constantinople, dated Aug. 1st, stating that he had entered on the last week of his quarantine of thirty days, since the death of his wife, and was well. He was considered as out of danger from the plague; and none of his surviving children and no other member of the mission has suffered in consequence of their exposure to the disease. Mrs. Dwight died on the 5th of July.

BAPTIST FOREIGN MISSIONS.

Abstract of Intelligence contained in the Baptist Missionary Magazine for August.

Missionary Devotion.—Mr. Price, at Sagging, although too feeble to walk a mile, preached every Sabbath and taught a school for eighteen months. He was without tracts, without native assistants; yet he continued these labors till the very day before he died.

Effects of a Tract.—Moung Shway called on Mr. Kincaid for some medicine, with which he received a tract. This he read over and over, and the truth reached his heart. He called again, listened to the word of God, and received a copy of the Psalms. In a few days he abandoned all heathen worship, and began to pray to the Eternal God. He became anxious and distressed, called at the house and heard of deliverance from sin through Christ, and here he found peace. He has since been baptized and received into the church. He is an intelligent and promising man.

Progress of Truth.—Mr. Mason, in his journal, gives accounts of Baptisms at almost every place, in his journey, where the people had previously some knowledge of the truth. At Ta-tu-ler, he baptized seven, one of whom was a man of whom he relates an affecting incident, which took place a year before.

It was a time of prevailing dysentery, which the people considered infectious, and were therefore panic-stricken. This man and his family were all sick; and in the early part of the day Mr. Mason and Mr. Wade had given them medicine. Towards evening, they were informed that one of the children was dead; and no one could be found to bury it. They told two or three of the native Christians to go and bury the child. But they said they were afraid of the disease. Mr. M. told them it was their duty to assist the distressed, even at the risk of their own lives; and as the man was sick, and the woman had a sick infant in her arms, and another child sick, and a third died by her side, he would go and bury the child himself. They took courage, and went along. They had two or three miles to go after dark, through the bushes, where, a little while before, a man had been devoured

by a tiger in daylight. But the Lord preserved them, and they gave the child a Christian burial. The parents were grateful for the kindness, and promised to become Christians. They have conducted like Christians ever since; and now the man has been baptized.

Karen Churches.—A joint letter of the Missionaries at Tavoy, dated July 14, 1826, says, "We have in our charge five Karen churches, embracing nearly three hundred and fifty members, more than twenty native assistants, about two hundred inquirers connected with the several congregations, and 15 schools."

Want of Books.—It will be recollected that the missionaries, a few years ago, found the Karens without a written language. In appealing to the Board for a printing press for the Karen mission, they say, "We have had books ready for the press more than a year, for the want of which our schools already suffer. We have about 80 scholars in the boarding schools in Tavoy, besides the Karens in the Seminary, and in all our schools, the pupils commit to memory every book we have printed in the Karen language, in two or three months after finishing the spelling book; so that, at this moment, with our other cares, we have to superintend the copying of manuscripts for the first classes in our boarding schools."

Urgent need of more Laborers.—In speaking on this point, they say, "We do not complain that we have to take long and fatiguing journeys alone—nor that we often have to make our beds in the jungle out of the path, lest the elephant or the rhinoceros trample us to death, still exposed to the tigers—we do not complain that we have to leave our wives alone in some jungle village, to do what they can, while a jungle fever, without medicine or nursing, would undoubtedly prove fatal. These things are the lot of missionaries, and having 'counted the cost,' we can go cheerfully on, leaning on God. But the thought of sinking into our graves while years must elapse before others could be prepared to take our places, and of the unavoidable consequences to our infant churches, fills our hearts with the most anxious solicitude."

Cherubim in Georgia.—From the Journal of Rev. E. Jones, it appears that this interesting people, in the midst of their trials and oppressions, are eager for the word of God. In a preaching tour, in company with a native preacher, at every place, he met crowded congregations, some of whom came twenty-five or thirty miles; and much seriousness prevailed. N.

[To be Continued.]

OPINION OF UNITARIANS.

The following remarks which appeared as an Editorial introductory to an Abstract of the last Report of the American Board of Foreign Missions, in the *Christian Register*, the Unitarian paper of this city are as honorable to the liberality and candor of the Editor, as they will be gratifying to the Friends of Foreign Missions, who may read them:—

There is to every true Christian desirous, as well as to every sincere friend of man, something sublime and highly inspiring in the contemplation of the vast and various machinery which is kept in constant and intense operation, by our zealous brethren of another name, in obedience to the plain commands of our common Master, for civilizing and evangelizing all the nations of the earth.

Such persevering and powerful efforts must—even in human view—sooner or later be crowned with success. The Scriptures—with ever multiplying printing presses for their servants; with devoted men, full of faith, and willing to sacrifice country, kindred, and life itself for the salvation of but a single soul, for their distributors and teachers—the Scriptures—containing all God's revealed truth that is necessary for the sanctification and regeneration of the human race, cannot be made thus to run, and have full course from land to land, without being eventually glorified.

MISREPRESENTATION.

This is a kind of wrong doing that does not fail of awakening prompt indignation among men. We should like to awaken some at an instance of it which we purpose to present. The little satisfaction that many disciples manifest in religion, is the case we have in view. We call this a misrepresentation; because every avowed disciple professes to give the world a fair view of Christianity. He professes to represent correctly the influence of gospel principles upon human character. And what is their appropriate influence? They are suited to inspire animation and delight in every good word and work; to cause a pure and holy satisfaction in the various duties of religion; to make the soul happier in all its various connections with the kingdom of God than it could be in any merely secular employment. There is no principle like the religious principle to elevate the mind, to throw off from it gloom and despondency, to give vivacity and joyful animation to all its powers as they are called into exercise in the various duties of life. And to make a fair representation of religion, is to show that it has all this happy influence, and especially to show that its own peculiar duties are among the sweetest sources of satisfaction.

But here is a disciple in whom we look in vain for this. Mark him closely, and you will see that religion is ever the sources of his happiness, his religion is not one of them. See how many of these duties are absolutely neglected. He once offered incense on his family altar, but the fire has gone out. Mark his reluctance in social prayer. Perhaps he is seldom where the disciples meet. And when he is, witness his unwillingness to aid them in approaching the throne of grace. He gives to charitable objects, but no nice scrutiny is needed to see that the falling drops do not descend reluctantly. They do not leap forth from a gushing fountain.

But a trace to specification. In a variety of ways is developed the fact, that that disciple does not find his religion an happy affair. His duties are not his pleasures. Observers around him, saints and sinners, can see, and do see, to be the fact. His course virtually says, religion is not an animating and joyful principle, that it does not furnish the soul, by its various duties, with refreshing pleasures. He virtually denies this power to sincere piety, because, while he professes to be under its influence, it does not bring these blessings to him. His life represents religion as a languid, imperious, inefficient principle. And here is a palpable and criminal misrepresentation. He does the glorious good wrong. And let no man question the guilt and danger of such a course. H.

POWER OF THE PASTORAL RELATION.

We find the following among some recent remarks on the above topic, by the Editor of the New York Evangelist. "The pastoral relation constitutes one of the tenderest bonds of union, which can exist on this side of the grave. Its tenderness and power increase with all the incidents of successive years. Like the sturdy oak, it strikes its roots on every side, and shoots them continually more numerous and deeper. When the judicious pastor, who is thus firmly seated in the respect and affection of his flock, speaks forth the words of warning, they fall at times with a sweeping influence which nothing foreign can equal. It is the duty and privilege of the church to water all these roots with the tears of prayer, and to rejoice in all the luxuriant fruit, which hangs around the widely spreading branches. We would say to our churches, in whatever degree they may be thus

blessed, give your pastor full chance to do good; take every stumbling block out of his way; render him aid by your kindness and stand fast by his side in every godly effort; do all you can personally to supply his deficiencies, and above all things pray without ceasing unto God for a blessing on his soul and on his labors."

We are glad of these sentiments from this source. The new Editor of the Evangelist has it in his power to run a nobler race than his predecessor in promoting the honor and efficiency of the pastoral office. We hope he will sustain the sentiments also quoted with that wisdom and energy, which will render his paper a great blessing to the interests of sound piety wherever it is read.

COUNTRY PRODUCE.

We were much interested last late in looking over a list of articles of country produce which have floated on the beautiful bosom of the Hudson to New York during the present season. During the month of July only, 52,517 barrels of flour and 3,625 barrels of various kinds of provisions, and the handy wares of the dairy maids, to the amount of 3,258 racks of cheese, and 2,384 tubs of butter. These were not the dairy which well gladden the eyes, as they would strengthen the hearts of the dwellers in the great empire, or be dispensed by them elsewhere, on a starry errand. But we cannot say the same of another article, and verily we were surprised and grieved to see such a mixture of the evil with the good; the spoils of death with the agent of life, as we perceived, the fact, that during that same month, there were THREE THOUSAND FIVE HUNDRED AND SEVENTY THREE barrels of ardent spirits sent down the Hudson, and during the whole season more than EIGHT THOUSAND BARRELS.

We read, and with gladness, the catalogue of "precious fruit brought forth by the sun, and the precious things of the ancient mountains, and the precious things of the barbed hills;" but when we came to these 3,000 barrels we could not but be sad. It was like seeing in a basket of grapes, and peaches, and melons, the fiery eyes and forked tongue of a venomous serpent, or the grin feature of a demon, hovering upon one, among countenances beaming with innocence and beauty.

As we read of these 8,000 barrels, we could not but wish, and we had no malice neither in the thought that they might by some process have been converted into some animal which should most perfectly represent the true character of the great within. We do not know but nature would resent the supposition that there was any thing malignant, hateful, vile and venomous, in all her realm, to become proper objects for comparison. Still, there is one or more serpents, the serpent tribes which, for essential holiness, might rise as high as the first or second hoop of paradise, the lung of a barrel of alcohol. And we believe ourselves to be under the influence of no natural stimulus when we aver, that the city of New York would have been as honored and as happy, had the above mentioned consignments of alcohol been consignments of venomous serpents. We were about going somewhat largely into a disquisition upon the superior value of the last mentioned article of importation above the former; but recollecting that we had not had much to do lately with either of these kinds of country produce, delicacy lest we should not do the subject justice, leads us for the present to forbear.

BARNSTABLE COUNTY CONFERENCE OF CHURCHES.—The Annual Meeting was held at Brewster on the 3d inst. By the various reports it appeared that there are at present but few indications of special interest in the subject of religion in the county. Within the year, however, there has been interesting revivals in Yarmouth and Orleans; in the latter of which, in part, 12 have professed religion in Yarmouth, and the same number in Orleans. In the last place there are 20 others who indicate hope. The churches in the county, 20 in number, are better supplied at the present time than in time past, though not one destitute. The cause of benevolence is well sustained, some churches having more than doubled their contributions, especially to the Foreign Missionary cause. Public worship is generally well attended.

Various spirited resolutions were introduced, discussed and passed. Especially there was manifest earnest desire to see the return of the Spirit of the Lord to the churches; a desire which we trust will further develop in earnest labors for the salvation of souls.

HOME MISSIONS.

The following note was received a few days since by the Acting Secretary of the Massachusetts Missionary Society, from a warm and constant friend of Home Missions, accompanied by a ten dollar bill.

Rev. and Dear Sir.—Will you be so kind as to appropriate the enclosed, to the use of the American Home Missionary Society.

No one, who reflects upon the sad consequences of a failure in the expected supply of a Bazaar Society depends for carrying on its various plans of operation, can regard with indifference the least reading intelligence, which has been communicated to the public, this season, by the Foreign and Home Missionary Societies; and none, who love the dear Redeemer, and would see his people and happy lands, dom established throughout the earth, can refuse to make a special effort to help forward the benevolent work, which has been so fully revealed. I have accordingly felt it my duty this year to increase the little sum I have usually sent you, but as money is so difficult to be obtained, and my employment less lucrative than usual, I have been obliged to delay a few weeks.

Yours respectfully,
 P. S. If \$10 entitles me to a copy of the monthly periodical of the A. H. M. Society, I should esteem it a privilege to receive it, and will thank you to let it be sent by mail, directed to—

How grateful are these spontaneous offerings of the heart to a cause that we love! And if grateful to how much more so to Him whose infinite

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GREENFIELD HIGH SCHOOL

near the Theological Institution, known as the *Andrew Theological Bookstore*. To an individual desirous of entering upon the Bookselling Business, an opportunity is thus offered to be furnished with a small, but good assortment of Books, Stationery and Fancy Articles, on very favorable terms,—and where only a small capital will be necessary to operate as a good Bookstore. The particulars of

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trumpet give an uncertain sound, who shall prepare
self to the battle." Mr. Clark conjectures that they
have been delivered to the care of some clergyman,
may also have deceased, and these manuscripts not be
troughed from his own. Any information respecting
them will be gratefully received, and may be addressed
"Rev. D. A. Clark, No. 345 Greenwich st., New York
2w. Cal.

